

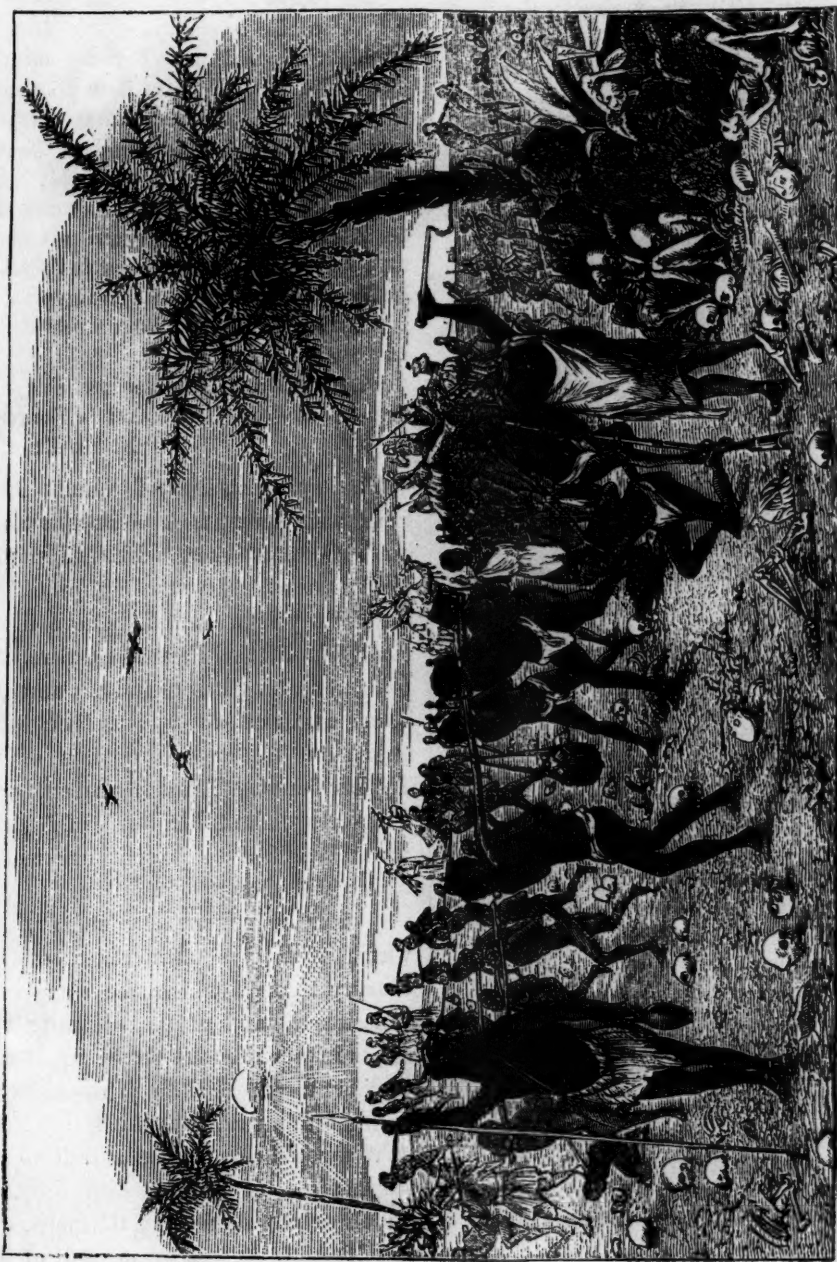
ANTI-SLAVERY REPORTER.

UNDER THE SANCTION OF
THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Vol. 22, No. 4.

SEPTEMBER 1, 1880.

{ Price 5s. per Annum.
Gratis to Subscribers.



SLAVE CARAVAN.

[DRAUGHT BY EDWIN STO. QUELTER.]

SLAVE CARAVANS IN EGYPT AND THE SOUDAN.

SINCE the departure of Colonel GORDON from the late scene of his labours all accounts agree in testifying to the great increase in the slave-trade in the Soudan and Upper Egypt.

Caravans of slaves arrive in the most open manner, and encamp outside the walls of Assiout—the terminus of the Egyptian Railway, and only 300 miles from Cairo.

In the *Reporter* of July 1st we gave an account of the arrival of one of these caravans at Assiout, and of the energetic steps taken by Mr. Gottfried Roth to secure the punishment of the slave-raiders, and of those who purchased the slaves from those delinquents. The action taken by Mr. Roth resulted in an apparent determination of the Egyptian Government to put down such nefarious doings, but we fear the evil is only more carefully hidden away from prying eyes. It is not stopped, nor will it be until the Governments of Europe insist upon Egypt putting down slave-hunting with a strong hand. The slaves discovered by Mr. Roth were concealed and smuggled into Cairo, and the French Consular Agent at Assiout—a Copt who was more than suspected of being implicated in the nefarious traffic—has been protected by having the powerful shield of Republican France held over him. Mr. Roth, on making his accusation against this individual, received a very significant hint from Baron de Ring, the Consul-General for France in Cairo, that he had better mind his own business, as shown in the following letter:—

“*Le Caire, le 2 Juin, 1880.*”

“MONSIEUR,—Je vous remercie de la peine que vous avez bien voulu prendre de

me communiquer de nouvelles informations concernant l'esclavage à Assiout.

“Après la visite que vous m'avez faite, je me suis empressé d'appeler auprès de moi M. Magar Damian, qui m'a fourni au sujet des faits, que vous rapportez des explications satisfaisantes. Je n'ai donc pas eu de blâme à lui infliger, ni des poursuites à diriger contre lui.

“Votre zèle humanitaire, Monsieur, me semble très louable, mais il vous a entraîné, je n'hésite pas à le dire, à une démarche trop précipitée. Du reste, Monsieur, je ne saurais admettre la forme dans laquelle vous m'interpellez au sujet de M. Magar Damian, et qui me paraît peu convenable de la part d'un étranger qui n'a aucun titre quelconque pour se mêler de l'administration consulaire française en Egypte.

“Agréez, Monsieur, l'assurance de ma parfaite considération.

“Le Ministre Plénipotentiaire, chargé de l'Agence et Consulat-Général de France.

“N. DE RING.”

The appointment of Count Della Sala, with a very large salary, as Slave-trade Commissioner, with full powers to put down slave-trading, would be satisfactory if we could believe in the *bonâ fides* of the Egyptian rulers. At present nothing has been done, and caravans continue to arrive, though the slaves are hidden in the oases of the Lybian desert. Through the energy of our correspondent, Mr. Roth, of Assiout, we are enabled to present our readers with a well-drawn

MAP OF THE LYBIAN DESERT, which will give some idea of the country through which the slave caravans travel, and of the difficulty that exists in tracking the slaves when once they are dispersed through the scattered oases of this wilderness land.

We would also call attention to the frontispiece of the present number, which we are assured by the artist, who has himself seen a great deal of the slave-trade, is no exaggeration of the

horrors of that traffic—although, of necessity, they are more concentrated in one view than would actually be the case during the protracted march to the coast.

Mr. Roth writes to us under date

"Assiout, August 7th, 1880.

"At this time boats laden with slaves come down the Nile from Assouan, the first cataract. These boats are very small, so that no one could think that slaves were hidden away on board. Their sufferings must be very great.

"The boats only stop at small villages, where nobody looks after them. A few weeks ago I went by railway to Cairo, in order to chase a Nile boat laden with slaves, but, after a chase of ten hours, I was obliged to give it up, the boat having landed her slaves only a few hours previously at a town well known as a place for getting rid of new slaves. Every boat that comes down the Nile ought to be searched for slaves, but at present nothing is done. I estimate the slaves brought to Egypt during the past two months at over 3,000."

We are glad to think that the appointment of

DR. DUTRIEUX,

the Belgian explorer, as assistant slave-trade commissioner to Count Della Sala, may give a considerable impetus to the movement lately inaugurated by the Egyptian Government to put a stop to slave-raiding, though of this anyone may well feel grave doubts after perusal of the following description of

THE SLAVE-TRADE IN EGYPT,

as given by Dr. Lowe in the columns of the *Times*. As this gentleman was a lieutenant of Colonel Gordon, and has resided many years in Egypt and the Soudan, his account is of great value at the present moment, and we commend it to the careful attention of our readers. Together with an interesting letter from our correspondent in Jeddah, they form a pretty complete picture of the slave-trade as now carried on.

Mr. Lowe writes:—

"The slave-trade, as carried on in the Egyptian provinces of the Soudan, may be divided into three branches:—1, The trade in negroes; 2, the Abyssinian trade; 3, the trade in Gallas. In this letter I shall confine myself to the first branch. The negroes who form the staple of this trade are mainly drawn from the Kaffir (heathen or non-Moslem) inhabitants of the districts lying along the southern or south-western frontier of the Egyptian Soudan. They come in part from countries over which Egypt has no control—as the Niam-Niam and the Monhutto—partly from the banks of the White Nile, from the warlike Bari and Shillook as well as the meek Dinka, partly from the tribes of the Bahr-el-Ghazzal, in the Zereeba country, or country of fenced villages, as well as from the Dars or well-watered straths which run southward and eastward to the Bahr-el-Ghazzal basin from the drier and elevated plateaus of Darfur and Kordofan—viz., Dar Tertet, Dar Kelaka, Dar Benda, and Dar Runga. These districts are nominally Egyptian, and tribute is sometimes levied from them, but the military posts are too weak and scattered to exercise an effective police, and the Abid or heathen negroes are scarcely regarded as having a claim to Government protection.

SLAVE-CATCHING.

"In these districts, on the extreme frontier of Egyptian territory, slave-catching is, or used to be, pursued on a large and on a small scale. The great 'razzias,' conducted by armed forces of at least a thousand men, are got up by colonists from Dongola and Dar-esh-Shaygeea, in Upper Nubia, who have migrated *en masse* from their more sterile birthplaces on the Nile, in the Nubian desert, and formed armed settlements in the basin of the Bahr-el-Ghazzal. The best-known sheikh of these settlers was the notorious Zobeir, who was able to bring a force of 10,000 armed slaves against Gessi Pasha during the late rebellion. These slave-catchers very seldom bring their captives to the coast themselves, but carry them to the frontier towns of Darfur and Kordofan, Shekko, Kalakh, Dara, M'Shanga, Obeid, and Tawêsha, the latter, as its name denotes, being a seat of the infamous traffic in eunuchs conducted by the Moslem fagihs or religious teachers. In these towns the slaves are bartered or sold to the middlemen—Gallabeen—who come up from the coast furnished with smuggled powder, lead, and guns, Manchester goods, soap, beads, mirrors, the favourite per-

fume called 'fitnah' (from its supposed attractive qualities), and other articles of use and luxury. The Gallabeen are often half-bred Bedouins of the Hadendoa or Bishareer stock, others are Arabs from Yemen or Hadramaut. The goods which they bring for barter are less often brought from the coast than purchased from Greek and Syrian merchants in the Nile towns of Dongola, Berber, and Khartoum. The smaller middlemen do not confine their business to the great slave marts. I have often met them in companies of five or six perched on donkeys laden with cotton goods, &c., each man with his long Arab gun slung to his back, even in the most remote corners of the land. These men are desperate fellows, willing to risk their necks for the chance of running a dozen or so of slaves till they acquire the capital necessary to engage in more extensive or legitimate traffic. They visit the slave-catchers in their remote Zereebas, and often try their hands at a little kidnapping on their own account when they get a good chance of boys or girls herding cattle at a distance from the village. '*Min wara el baheim*' (from behind the cattle) is a very common answer of a newly-run slave boy to the question how he was caught.

"The lower class of middlemen has acquired increased importance from the blows directed by Gordon Pasha against the greater trade. Since the establishments of the great kidnappers have been broken up, and access to the old slave-marts rendered dangerous, the Gallabeen have to go further to find a market, and boys and girls have to be gathered in small numbers from distant sources.

SLAVE CARAVANS.

The next point is the conveyance of slaves to the coast. As long as the trade was open the caravans were made up in the frontier towns named above. More concealment is now necessary, and the slaves are massed in some unfrequented valley in the nearest mountains not too remote to draw supplies from the town. The slaves are mainly boys and girls, or less frequently young adult women, men and older women being unmarketable. They have to make the journey on foot, the camels of the caravan being only sufficient to carry their masters and the needful supplies. A large caravan frequently belongs to one great merchant; smaller convoys are formed by the union of half-a-dozen small dealers. The route follows the least frequented Wadies,

and water is taken from wells and reservoirs off the regular route of travel, and known only to the Bedouin and the slavers. The Mokattan Valley, running parallel to the Nile to the West of Khartoum, is one of the main roads, and here I have myself met with slave caravans. The Nile is crossed in native boats and the route is continued through the desert to the mountains on the coast near Sawakin. There the slaves are hid in some sequestered glen till they recover from the fatigues of a journey of two or three months, and from the privations of the desert, in which many perish from hunger and thirst if provisions run short or a well is found dry. The poor captives themselves aid the owners to maintain their concealment, for they have been taught that if the 'Turks' catch them they are sure to be put to death. The agent on the coast is informed of the arrival of the caravan, and he—often one of the principal merchants—arranges for the transport to the Arabian coast by native boats, which can lie behind the reefs out of the way of observation. Since the risks attending this method of transport have increased, it appears, as Professor Robertson Smith has mentioned in his '*Letters from the Hijaz*,' that the dealers have taken to passing their slaves over to Jeddah under forged papers in the regular Red-Sea steamers of the Khedivial line.

WHY DOES NOT THE GOVERNMENT PUT A STOP TO THIS INIQUITY?

"It is natural to ask why the Egyptian Governors of provinces—the Mudirs—do not succeed in apprehending the dealers engaged in such an extensive traffic and great marches? No one, I reply, who has not seen these vast wildernesses can form a conception of the difficulty of catching these infamous traders redhanded. The Mudir has only two or three '*buluks*' (companies) of soldiers—200 men at most—to keep order in his province and exact the taxes from wandering and reluctant tribes. He knows that the coupon of the debt must be paid; so to raise the taxes is with him the first necessity, which leaves him no time for suppressing the slave-trade. Then, of course, the Mudir is by no means an enthusiastic abolitionist; his religion permits slavery, and ancient custom since the days of Abraham sanctions it. The service for the suppression of the slave-trade ought to be a special service with a European at its head and an executive of its own. That His Highness the Khedive and the Egyptian Government

are honestly in earnest in the matter is abundantly proved by the large grants from surplus revenue which, with the sanction of His Highness, have just been voted for the service of suppressing the slave-trade. Yet it is certain that since the resignation of Gordon Pasha the ruffians, whose business was broken up by him, have returned to their old pursuit, and that the trade has recovered something of its old vigour.

WHAT IS TO BE DONE?

"A British Consul at Khartoum, such as the Anti-Slavery deputation suggested, could do little good, as the line of the trade is remote from that town. The base of the traffic must always be in the frontier towns, and Obeid, the most central of these, would be the best post for the British agent. The climate is for Europeans certainly not inferior to that of Khartoum, and a vigorous officer, with a knowledge of the language and customs of the people, and with tact enough to make himself personally popular, would command all sources of official and non-official information, and could easily enlist the support of the Egyptian authorities. A man is wanted who will neglect no source of information and shrink from no trouble; and even with such a man hundreds of slaves will continue to be run through these vast deserts, and caravans will be formed under his very nose, unless he is properly supported by a Consul on the coast of the Red Sea.

Note.—What we suggested to the Government was what Colonel Gordon himself advised, viz., A CONSUL WITH A ROVING COMMISSION, and head-quarters at Khartoum.

THE SLAVE-TRADE IN THE RED SEA AND AFRICA.

We have received the following very interesting letter from our correspondent on the Red Sea, the greater portion of which appeared in the *Times* of 27th July.

"Jeddah, 30th June, 1880.

"On my return here this week from the Soudan coast, where I have been on and off for the last two months, I found a copy of the *Times* and *Daily News* with articles on the slave-trade, and I am much obliged to you for sending them to me. Colonel Gordon has long ago acknowledged what I said and wrote about the Soudan slave-trade to be the truth, and no the exaggerations that

other persons have said they were. On the contrary, the figures he gives and the extent that it is carried on exceeds what I said, and it took him a long time to believe that his subordinates were so utterly corrupted, and derived the pecuniary gains that they did, and that the slave-trade was on such a large scale, and the disgrace that it is to Christianity and the civilization of modern times.

"No one can be more utterly disgusted than I am at the state of affairs at present, and I sincerely regret that Colonel Gordon has gone from the country where he was working such good; he has gone, and I do not think there is a respectable inhabitant of the Soudan that is not sorry, and many look back at the times when justice and law reigned in the country under his rule, and wish that he or some other Englishman was again appointed as Governor of the African dominions of Egypt.

"The slave-trade is just as brisk as ever it was, and I am convinced that expeditions have already started for slave raiding, as, now the Soudan is split up again into different pashalics, each pasha only being responsible for the country he governs, there is no supreme head to put a stop to lawlessness, and the few soldiers, the utter want of police and preventive service, make it an easy matter for the slave-dealers to get their slaves down to the coast and ship them.

"The soldiers on the coast of the Soudan are mostly Egyptians who have been convicts—have worked their time out, and now serve in the army; they are underpaid, underfed, and underclothed. If, when on duty, they come across a slave-caravan, is it likely they would stop it and conduct it to the authorities, who would likely enough say nothing about it and take backsheesh from the owners themselves? Would they not much more probably pocket a reasonable bribe, and allow the slave-dealers to wend their way to the coast, and never report to their officers what had taken place?

"The slave-trade is now being carried on in the most open way, and every steamer that leaves Souakim has slaves on board. In the steamer *Yembo*, in which I crossed the sea, there were nineteen, eighteen of whom, however, had liberation papers. A man from Mecca (whom I know very well by sight, and a noted slave-dealer), had five with him, four boys and a girl; these were supposed to be his domestic slaves; boys averaged

from eight to twelve, girl eighteen. To my certain knowledge this man goes backwards and forwards nearly every month. He can carry on his trade with impunity, and he is only one of the many that do the same. He goes to the governor or official in charge, says, 'I have so many slaves that I have bought, I want them liberated.' Papers are made out for them; he leaves for Jeddah, passes the slaves at the quarantine, walks them into the town, destroys the papers of liberation taken out at Souakim, sells the slaves, and returns by next steamer for Souakim to buy more. There is no law to touch him, no treaty with England whereby he does an illegal act, and he can snap his fingers in the faces of the officers of our cruisers. This sort of thing is done weekly not only to Jeddah, but to Suez from Souakim, and from Massowah to Hodeidah, and from Hodeidah to Jeddah.

"This is the easiest way for slave dealers to work, but still the majority are carried by buglas. I have a well-authenticated case of 800 slaves being taken from Sheik Barghut, just north of Souakim, to Jeddah, about ten days ago; the three buglas that took them away were partly loaded with mother-o'-pearl, and also took cargo that belonged to the slave dealers.

"The present Governor of Souakim is the same man that told me in 1876, when I was Vice-Consul, that the slave-trade did not exist, and there were no slaves in Souakim. He is a bigoted fanatical old reprobate, and he ordered a man to be tortured quite lately to try and make him say he was implicated in a murder that took place. He had him strung up by his thumbs till they were cut to the bone, and the man had witnesses to prove that he was nowhere near the place when the murder took place. I tell you this just to show you the specimen of men that now have power in the Soudan as soon as Gordon leaves.

SLAVE-TRADE TREATY.

"I maintain that the Anglo-Egyptian Slave Treaty was and is a mistake, and it would have been better to have waited and got a better document, giving the commanders of Her Majesty's cruisers some satisfaction for the work they do, instead of handing the slaves they catch over to the Egyptian authorities, and towing the buglas back to Jeddah, where they are not condemned, and

merely handed back to their owners, who pay a backsheesh to the authorities to have their craft returned to them.

"The African slave-trade, and especially the Soudan traffic, is a disgrace to the civilised world in general; and that the Turks and Egyptians should be allowed to carry it on, now that they have been so many years in intercourse with the European Powers, is inexplicable to me. The very rulers and officials of Turkey and Egypt that conduct the affairs of State with Foreign Powers have, all of them, slaves and eunuchs in their houses, and are more to blame than the slave-dealers themselves, who only pander to the lust of those who buy what the slave-dealers have stolen. I dislike the sight of a well-fed and sleek pasha, and I think every Englishman ought to hate them, not for their dishonesty and corruptness alone, but for owning servants and small boys that are unsexed, and, therefore, being accessory to the crime of murder, mutilation, and every brutality that a strong race can use against a weaker one. I do not believe it is known by many in England that hundreds of boys that are taken in slave-raids every year are subjected to the barbarity that is inflicted on them, and that the good-looking ones generally find their way to what is called the 'civilised Mohammedan world,' to be used for purposes of which I dare not now speak, and others for harem servants. The operation, which consists of a complete mutilation, is performed unskilfully; a small tube is then inserted in the wound, and the poor children are buried in the sand to prevent extensive bleeding. What percentage of them lives no one knows, but it is said to be very very small.

"How Africa is ever to rise and its commerce increase with the steady drain going out as there is now I can form no idea, and I can only see ruin for the whole Nile Valley and the most fertile parts of Africa. It demands an immediate remedy, and if things are allowed to continue for a short time longer it will be past mending, and the country will become a desert. Leaving out the humane and—what many people at home call—the 'Exeter Hall' question, England wants new channels for her commerce, and there is no better and newer market close to home than the Soudan. The depths of ignorance, the misery and backward state of its inhabitants, cannot be laid

at their door, and it cannot be expected that people who for years have been brutally treated, their country given over to the tender mercies of slave-dealers and pashas, can show any great amount of intelligence or development; but still, at the end of Gordon's reign in the Soudan they were improving in spite of the slave-trade. However, under the new *régime* they will be what they were before, and these accursed Turks and Hedjazean Arabs will commence the trade with renewed vigour. No matter where a Turk goes he destroys, and never has left a lasting monument or work of utility behind him; he is as the locust—a scourge and a curse, and a useless part of the creation.

ENGLISH CRUISERS.

“As far as our cruisers are concerned I don't see how they can be expected to take any great interest in the suppression of the Red Sea slave-trade at present, as their hands are tied. At Hodeidah, where there is a very large slave-trade carried on, there is no representative of England, and there is no one to represent us in the Soudan, or on the opposite coast. Where are captains of cruisers, or the English Government to get information from, and to what Court are they to take their prizes at present? Another thing to be said is that the cruisers have no boats that can catch dhows, and with any breeze on the dhows can go as fast as a good many steamers can. To employ native craft (as I have heard is contemplated) manned with Englishmen, I do not think feasible, as they would soon be known by the Arabs, who have wonderful eyes, and recognise a craft a second time at once. The places of shipment are known along the coast, and I believe swift steam launches to be the best, especially if good sea-boats were employed; but they must not be the small class of steam-cutter now supplied to Her Majesty's ships.

“Ismail Khedive was very generous in his Slave Treaty regarding the Soudan, when he forbade the holding of slaves after a certain date, and no compensation to be given to the owners. I hardly think when the time comes that the Soudan will be in a state, especially if governed by Mohammedan pashas, to have the thousands of slaves let loose on the country without any work to do. Many, doubtless, will stay with their

former masters, but many will lead an idle life and do absolutely nothing, and the loss of revenue by reduced cultivation will be enormous, and entirely cripple the country. I don't think it likely either that any scheme will be made whereby the freed slave will be given grants of land to cultivate, say for so many years free of taxes, but afterwards to join in the general taxation of the country.

“I think a very good thing would be to start a colony of slaves, under English Missionaries, in some of the healthy places in the Soudan—say the Bogos country, or on the highlands adjoining the Abyssinian frontier. There is not a single establishment of the Church Mission Society in the Soudan, and the places I mentioned are quite adapted to Europeans, as they are healthy, and the soil is good.

“A good English agent is required at Siout or at one of the towns on the Nile, to report what goes on there to the Consul-General in Egypt, and one Consul to be appointed to the Soudan, with roving commission and residence at Khartoum, to protect commerce and watch the slave-trade. Khartoum is now not out of the world, it is only eighteen days by post from England, the post going every week, and it is in direct telegraphic communication with Cairo. An agent or trading-Consul for Souakim and Massowah, to be under the Consul-General in Egypt, with residence at either port which he might think fit—I should say Souakim, as there is most trade there, and it is only thirty six hours between the two ports.

“You may make any use of this letter which you may think best.

“Yours very faithfully,

* * * *

DIGEST OF AN ARTICLE IN THE MADRID NEWSPAPER *EL LIBERAL*, OF 2ND JULY, 1880, WITH REFERENCE TO THE REGULATIONS PUBLISHED IN THE HAVANA *GAZETTE* OF 9TH MAY LAST, FOR CARRYING OUT THE EMANCIPATION ACT PASSED BY THE SPANISH CORTES LAST FEBRUARY.

THESE regulations were adopted, in spite of serious opposition, to the satisfaction of the advocates of slavery in Cuba, and against the opinion of the majority of the Legislative Council of the Island. They so

seriously affect the spirit of the Emancipation Act, and the status of the enfranchised negro slave, that the matter is likely to be brought before the Cortes, as the Liberal party in Cuba has protested against those portions of the regulations which nullify the intentions of the Act, and reduce the emancipated to a condition even, in some respects, worse than they were before. The Article says:—

(TRANSLATION.)

"In the first place are the punishments of the 'stocks' and 'irons' which Article 36 enacts for the emancipated slave ('Liberto') who passively refuses to work, or leaves his master's estate or house without permission, or promotes strikes, or is wanting in due respect and obedience, &c. Of course for grave offences there is the criminal code with all its severities (Article 47) and, behind them, courts martial, with the inexorable military laws. And yet, Article 14 of the Law of February directly enacts the abolition of corporal punishment.

"Next comes Article 58 which deprives the emancipated slave (Liberto) of the right to change masters—and yet the laws of slavery which existed in Cuba until the month of February and the uninterrupted practice in the Courts since 1760, recognised a slave's right (note well a *slave's*) to change master. And Article 18 of the law of February sanctions every right acquired by the slaves up to that time.

"By Article 28 of these glaring regulations it is enacted that the usual time of labour of the 'liberto' is to be eleven hours, and that during crop time he is to work as long as may be necessary according to the custom of the country. More humane the law of 1842, which is annulled by the regulations of 1880, fixed the slave's ordinary day's labour at ten hours, and a maximum of sixteen hours during crop time.

"The 4th Article of the Emancipation Act of February last prescribes among the master's or patron's duties the teaching and education of the ward who is a minor, and the first five Articles of the Slave Regulations of 1842 enact a similar obligation as regards the moral and religious education of all slaves. Well, then; the abolitionist regulations of 1880 completely and absolutely leave out the education of the 'libertos' who are of age, and are content with repeating the vague formula regarding minors, without sanctioning any efficacious means of fulfilling the legislator's idea.

"The slave regulations of 1842 enacted the right of any person's capturing runaway slaves giving rise to the unqualified abuses of the slave-hunters, execrated in every country in America and condemned by our immortal Code of 1779. The abolitionist regulations of 1880 sanctions, in its 53rd Article, the existence of the hunters of freedmen! of whom the Law of February last did not treat either directly or indirectly; nor could it do so, as it supposes the existence of a system of police and an administration of justice such as becomes a civilised country in which, by virtue of Article 1, the state of slavery has ceased, and with it the institutions annexed or auxiliary to slavery.

"The 15th Article of the Law of February ordered the Committees for the protection of freedmen, and the (law officers) fiscals, to watch over the exact fulfilment of the same, and therefore confided to them the protection of the 'libertos,' and attention to their complaints; but the 51st Article of the new regulations, reproducing a similar one of the Slave Code of 1842, positively forbids the 'libertos' from leaving the plantations, establishments, or private dwellings of their masters without their written permission; and besides, it does not provide for the visit or inspection to the plantations by the authorities in order to inquire into the condition of the 'libertos,' so that the rights of these are reduced to nullity, the plantations being held as sacred and inviolate as in the height of slavery.

"The Code of 1880 is evidently worse than the Slave Code of 1842."

THE FOLLOWING IS A COPY OF THE NEW
LAW FOR THE ABOLITION OF SLAVERY IN
THE ISLAND OF CUBA.

(Translation.)

Don Alfonso XII., by the grace of God Constitutional King of Spain.

Know all men who shall see and hear these presents, that the Cortes have and we have sanctioned the following:—

Article 1. The state of slavery in the Island of Cuba ceases, in accordance with the prescriptions of the present law.

Article 2. The persons who, without infraction of the law on the 4th July, 1870, are inscribed as slaves in the census concluded in 1871, and remain in slavery at the promulgation of this law, shall continue under the patronage of their owners for the time determined herein.

The patronage shall be transferrable by all the means recognised in law, but it cannot be transferred without transferring to the new patron that of the children under twelve years, and that of their father or mother respectively. In no case can the persons who constitute a family be separated, whatever may be the origin thereof.

Article 3. The patron shall retain the right to employ the labour of those who are under his patronage, and to represent them in all civil and judicial acts, in accordance with the laws.

Article 4. The patron's obligations shall be:—

- (1.) To maintain those under his patronage.
- (2.) To clothe them.
- (3.) To assist them when they are ill.
- (4.) To remunerate their labour with the monthly pay determined in this law.
- (5.) To give primary instruction to those who are minors, and the necessary education for the exercise of an art, business, or useful calling.
- (6.) To feed, clothe, and assist in sickness the children of those under patronage, while in infancy and puberty, whether born before or since the patronage with liberty to avail himself of their services without remuneration.

Article 5. At the promulgation of this law those under patronage shall receive a ticket containing a statement of all the rights and duties of their new state.

Article 6. The monthly pay referred to in paragraph 4 of Article 4 shall be from 1 dollar to 2 dollars for those who are more than eighteen years of age, and have not reached majority. For those who are of age the pay shall be 3 dollars a month.

In case those under patronage shall be unable to work from sickness or any other cause, the patron shall not be bound to pay the portion of the remuneration corresponding with the time that the said inability has lasted.

Article 7. The patronage shall cease—

- (1.) Through extinction by gradual order of the ages of those under patronage from elder to younger in the manner determined in Article 8, so that it shall definitely terminate at the eight years from the promulgation of this law.
- (2.) By mutual agreement of the patron and the person under patronage without external intervention, except that of the parents, if known, and, in their default, that of the respective Local Boards, when the case relates to

minors under twenty years, this age to be decided in the manner expressed in Article 13.

(3.) By the patron's renunciation, unless those under patronage be minors, sixty years of age, or be sickly or incapable.

(4.) By redemption of services, through payment to the patron of the sum of thirty to fifty dollars a year, according to the sex, age, and condition of the person under patronage, for the time that the latter shall be deficient of the first five years of the patronage, and the mean term of the three remaining.

(5.) By any of the causes of manumission established in the civil and penal laws, or by the patron's failure in the duties imposed on him in Article 4.

Article 8. The extinction of the patronage by means of the order of the ages of those under patronage, which is referred to in the first paragraph of the preceding Article, shall take place by fourth parts of the number of persons under each patron, beginning at the close of the fifth year, and going on at the end of those succeeding, until it definitely ceases at the conclusion of the eighth.

The nomination of the persons who are to be freed from the patronage by reason of their age shall take place before the Local Boards, one month in anticipation of the close of the fifth year, and of the others in succession.

If there should be more persons of the same age than those who are to be freed from the patronage in one same year, lots shall be cast before the said Boards, and those who get the lowest number shall leave the patronage.

When the number of persons under patronage is more than four, and not divisible by this cipher, the excess shall add one person to each of the first nominations.

If the number of persons under patronage does not amount to four, the nomination shall be by third parts, by moiety, or at once; but the patron shall not be required to perform his obligation until the end of the sixth, seventh, or eighth year respectively.

The form and method of drawing up the registers and lists which are to serve for the nominations will be decided by the regulations.

Article 9. Those who are freed from patronage in virtue of the provisions in Article 7 will enjoy their civil rights, but they will remain under the protection of the State, and be subject to the Laws and regulations which impose the necessity of proving the engagement of their labour, or a known business or calling. Those who

are under 20 years of age and have no parents will remain under the immediate protection of the State.

Article 10. The duty of proving the engagement of their labour for those who have been freed from patronage will last for four years, and those who fail, according to the judgment of the assessing Government authority of the Local Boards, will be accounted vagrants for all legal purposes, and may be called upon to render paid service on the public works for such time as the Regulations shall determine, according to the cases. After the lapse of the four years specified in this Article, those who have been under patronage will enjoy all their political and civil rights.

Article 11. The persons who, at the time of the promulgation of this law, had already made arrangements for their redemption, will retain in their new state of subjection to patronage the rights acquired under such arrangements. They may, moreover, avail themselves of the benefit stated in the fourth case of Article 7, by paying their patrons the difference between the amount they shall have given and that which is equivalent for redemption of services in accordance with the provision in the Article and case before mentioned.

Article 12. The persons who, in virtue of the provisions in the Law of the 4th July, 1870, are free because they were born since the 17th September, 1868, will be subject to the prescriptions of that law, excepting in all that may be more advantageous to them in the present one.

Those who are freed men in virtue of Article 19 of the aforesaid Law of 1870 will remain under the immediate protection of the State, and be bound to prove, until the expiration of four years, the engagement of their labour and the other conditions of their occupation, as referred to in Articles 9 and 10 of the present law.

Article 13. It shall be understood that for the effects of this law those are minors who are not full twenty years of age, if their age can be proved, and if not, this shall be deduced by the Local Boards with reference to the physical circumstances of the minor, on a professional Report.

Article 14. The patrons shall have no power to inflict on those under patronage the corporal punishment prohibited by the second paragraph of Article 21 of the Law of the 4th July, 1870, even though it be under pretext

of maintaining the discipline of labour within the plantations. Nevertheless they shall possess such powers of coercion and discipline as are determined by the regulations, which shall at the same time contain the necessary rules for enforcing labour and ensuring the moderate exercise of those powers. The patrons may also reduce the monthly wages in proportion to the deficiency of the work done by those who receive them, according to the cases and in the manner defined by the regulations.

Article 15. In each province a Board shall be formed under the presidency of the Governor, and failing him, under that of the President of the provincial Deputation, consisting of a provincial Deputy, the Judge of First Instance, the Fiscal Promoter, the Syndic Procurator of the capital, and two taxpayers, one of whom shall be a patron.

In the municipal towns where, in the opinion of the respective Governors, it may be expedient, and with the previous approval of the Governor-General, Local Boards shall also be formed, with the Alcalde as President, and consisting of the Syndic Procurator, one of the principal taxpayers, and two respectable inhabitants. These Boards and the Public Prosecutor shall attend to the strict observance of this law, and besides the duties herein specified, they shall perform those which the regulations may impose upon them.

Article 16. The persons under patronage will be subject to the ordinary Tribunals for the crimes and misdemeanours for which they shall be answerable according to the Penal Code, but from this rule are excepted the crimes and offences of rebellion, sedition, outrage, and public disorders, for which they will be tried by military jurisdiction.

Nevertheless, the patrons shall have a right to claim the assistance of the governing authority against those under patronage who disturb the regular course of labour, and when the action of the patrons shall not be sufficient to prevent this, then the aforesaid authority may, on the third well-founded complaint, compel the person under patronage to labour on the public works for the term fixed by the regulations, according to the cases, within the time that remains for the extinction of the patronage. If the person under patronage should offend again after having been once put upon the above-mentioned service, should forsake it or cause serious disturbance in the order thereof, the Governor-General may, on giving a report

of the reason to the Government, direct his removal to the Spanish islands on the coast of Africa, there to remain, subject to the supervision prescribed by the regulations.

Article 17. The regulations referred to in this law will be drawn up by the Governor-General of the island, on consultation with the Archbishop of Santiago de Cuba and the Bishop of Havannah, the Audience Court of the latter town and the Council of Administration, within sixty days from the reception of the law, and on the completion of this unalterable term, the said authority shall simultaneously publish and establish the law and the regulations, without prejudice to the transmission of the latter by first mail for the approval of the Government, which will definitively resolve what is fitting in the term of a month after hearing the Council of State.

Article 18. All the laws, regulations, and provisions which are at variance with the present law, are repealed without prejudice to the rights already acquired by the slaves and freedmen in conformity with the Law of the 4th July, 1870, in everything that is not expressly modified by the foregoing articles.

Wherefore:

We command all the Tribunals, Justices, Chiefs, Governors, and other authorities, civil as well as military and ecclesiastical, of whatever class and dignity, to observe the present law and to cause it to be observed, fulfilled, and executed in all its parts.

Given at the Palace the 13th February, 1880. I, the KING.

(Signed) JOSE ELDNAYEN,

Colonial Minister.

KING JOHN OF ABYSSINIA AND MENELEK KING OF SHOA.

FOR some time past we have had reason to fear that the possession of despotic power had caused a sad change for the worse in the character of King John of Abyssinia, and this was strengthened by the report given to us by Colonel Gordon of the very discourteous treatment which he received at the hands of that monarch during his recent visit to Abyssinia on behalf of the Egyptian Government.

We now reprint from the current number of the *Friend of Missions* a letter from Theophilus Waldmeier, which gives a truly deplorable account of the king's rule in

Abyssinia, and the hardships and dangers to which the missionaries are subjected. We can only trust that the reports have been somewhat exaggerated, though we much fear there is only too good reason to think that the present condition of Abyssinia is one to cause great anxiety, not only on account of the missionary cause, but also for its bad influence upon the slave-raiding people of the Soudan and neighbouring countries.

It is pleasing to hear a more favourable report of Menelek, King of Shoa; but we shall be very glad to have further and later intelligence as to the putting down of the slave-trade in his dominions. Our last accounts were not quite so satisfactory as we should have liked.

"It is very deplorable to hear that King John, who calls himself Emperor of Abyssinia, is such a tyrant. The late King Theodore was a very good ruler in comparison with the present king, whose government is stained by indescribable horrors and bloodshed. The priests and bishops have such an influence over him that he has become the most furious and fanatical monarch. According to the last news we had from Abyssinia, he was searching very diligently in all the private houses and huts of the people for any copies of the sacred Scriptures, which were formerly printed in England and distributed by the missionaries. If the Scriptures were found in any house, the owner was immediately put in chains and prison, and his home burned down. Some of the natives and foreign missionaries are expelled from the country, and others of them are put in prison. He persecutes the Jews, he kills the Mohammedans, he causes destruction among the Gallas, and enforces the penalty of death upon each one who does not agree with the scrupulous, confused, and foolish ideas inculcated into his ambitious mind by his fanatical and selfish clergy. The poor Abyssinians are suffering desperately under this tyrant. They were longing with impatience for the return of Alamayou the son of King Theodore, from England; but alas! he is dead, and the hope of the Abyssinians for a better king has passed away.

"The Swedish missionaries had a prosperous work on the eastern frontier of Abyssinia. The London Jewish Mission was working most successfully among the Falashas or Abyssinian Jews, by native preachers who were trained in

Europe, and had two stations in the northern part of the kingdom. Two German missionaries are engaged in Shoa, the southern part of Abyssinia, under King Menelek's dominion. Now it seems that all these messengers of peace cannot do anything on account of the overwhelming warfare and bloodshed of King John, who is really like a tiger. All these missionaries are now in great danger of life and property. Their letters are full of petitions entreating all Christians to offer up earnest prayers to our Heavenly Father for them and their work.

"During my ten years' Mission work in Abyssinia, where I had not only to preach Christ, but also to suffer more than can be described, I made the acquaintance of Prince Menelek of Shoa, who was at that time a prisoner of King Theodore's, and I loved him very much for his love of justice and civilisation. Menelek afterwards went back to Shoa to his late father's kingdom, and became King of Shoa. I am in correspondence with King Menelek, and I once sent him a letter on behalf of the British and Foreign Anti-Slavery Society, asking him to prevent the slave-trade; and he gladly did it as far as it was in his power, even to his own pecuniary loss. Mr. John Mayer, who is missionary in Shoa, with whom I was associated in my ten years' Mission work in Abyssinia, sends the good news that King Menelek has actually prohibited and stopped the slave-trade in those regions. I am sorry to say that Egypt and Turkey, which we can reach much easier and influence by our power, are still carrying on slavery, notwithstanding the law of agreement with the European Powers that slavery is a shame to the human race. It seems that the forbidden fruit tastes even sweeter to them than before. Slavery must be abolished, then the slave-trade will stop itself.

"TH. WALDMEIER.

"Mount Lebanon, June, 1880."

From another source we learn that the Swedish missionaries have been banished from the country by peremptory orders of King John, and that, owing to the contempt poured upon them by the king, they were very badly treated by the people during their long and painful journey to the coast. It is, however, very satisfactory to find that they have at length arrived safely at Massowah. There appears to be but little field for mission-work in Abyssinia at present.

AN EXEMPLARY AFRICAN CHIEFTAIN.

In page 47 of our May number, through an error of the reporter, we inadvertently spoke of MATOLA as a place visited by the Rev. Chauncy Maples. Matola is the chief of the Yao people, and his character is so superior to that of the slave-dealing potentates of that region—specially the great robber, Machemba—that we are tempted to quote a few lines from Mr. Maples' description of a visit which he paid to the Yao chief in November, 1877. "Shortly after leaving the Makende village, the path led us to the very edge of the high mountain ridge on which we were walking, and then we obtained our first sight of the Rovuma Valley and the mountains of the Mavia people beyond it. We saw the great river, twenty miles away, winding through the forest like a long line of silver as the sun shone upon it. We traced it far away to the westward, to a spot which we imagined must have been Ngomano, and the junction of its waters with those of the Lujenda; and then, as it curved round to the north, it was lost in the distance, and only the great granite rocks rising out of the forest, and which we knew lay close to its banks, told us of its further windings."

This picturesque description is followed by an account of an interview with

MATOLA, THE TREETOTAL YAO CHIEFTAIN.

"From the spot where the valley first opened out before us signs of cultivation again began to show themselves, and in another two hours we had arrived at the town of the Yao chief, whom we had come to visit. He came out at once to salute us, and gave us a most hearty welcome. We were told by every one that this man is beloved as no other chief could be loved, and certainly we were fain to acknowledge that he quite came up to our expectations. He is, without exception, the most intelligent and the most pleasing African I know. He has many excellent qualities, and, withal, an amount of energy that is rare in that part of the world. He has a fund of information about the country, the people, and the languages, of which he can speak six. He is decidedly handsome, has a fine figure, and is considerably taller than any of his people.

"Perhaps, however, the most remarkable thing about him is the fact that he is a total

abstainer. He became an abstainer on principle, and has for many years never touched the native beer, or any other intoxicating liquor. Those who know the habits of African chiefs, and their universal beer-drinking propensities, will at once allow that great praise is due to our excellent friend, Matola, for his temperance."

We should think that the heart of Sir Wilfrid Lawson would be rejoiced at a sight of this genuine water-drinker, who has become a total abstainer for the benefit of his subjects. Such a man would naturally possess other good qualities, and accordingly we find him helping and supporting, at his own expense, another missionary who was subsequently sent there.

By Matola's aid a church was built, and he himself summoned his people to church every Sunday, and translated Mr. Clarke's Swahili sermons into the troublesome Yao language.

LAKES NYASSA AND TANGANYIKA.

MR. JAMES STEWART, C.E., of the Livingstonia Mission, gives an interesting description of his journey from Lake Nyassa to Tanganyiki, from which we extract the following, under date July, 1880. There seems considerable force in the opinion that the safest and speediest route to Tanganyika will eventually be by the Shiré River and Lake Nyassa, and we greatly regret to hear that the steamer taken out by Mr. Moir to open up that route has, from some unaccountable cause, been destroyed by rust. Whether this result arose from some defect in the metal plates, or from some chemical action of the water, has not yet been shown; but we trust that the *Livingstonia Central Africa Company* will very soon repeat the experiment they have commenced. The extension of commerce in those regions will be the death-blow to the slave-trade, and the presence of three or four trading-steamers on Lakes Nyassa and Tanganyika will soon convince the African chieftains that a legitimate trade with white men will pay them far better than slave-raids upon their weaker neighbours.

"With respect to the country between Lakes Nyassa and Tanganyika, much information may be expected from the report which Mr. Thompson on his return will give to the

Royal Geographical Society. It has already been suggested that Merere's village should be chosen as a Mission-station. But Merere is now living at Marema, perhaps 100 miles north-west of Lake Nyassa, and therefore, I fear, quite beyond what will be for some time the limit of the Free Church's field of operations. I am more inclined to look forward to having a station at Mambwe. It lies on the route between the two lakes, and already, as I understand, measures have been proposed to construct the road. If this were done, there would be nothing to hinder the London Missionary Society, possibly in association with the Livingstonia Central Africa Company, from sending a steamer to Lake Tanganyika by way of the Shiré River and Lake Nyassa. From conversation I had with Mr. Thomson, at Pambete, I do not think that the route he followed is at all to be compared for easy travelling with the one I have now sketched out. Indeed, I fully anticipate that the London Missionary Society will, ere long, obtain all their supplies *via* Lake Nyassa, and possibly through the Livingstonia Central Africa Company. If this be a just anticipation, Mambwe would likely become an important place, and would be a good situation for a mission-station. The cost of a road fit for waggons I could not estimate at less than £3,000, or, including European supervision, not much less than £4,000. I would not recommend that Mambwe be occupied before the mission or the company is prepared to begin this work. The station should be planted as soon as the road is begun; much waste of European labour would thus be prevented.

"I do not desire to give too favourable a prospect of trade. Ivory, of course, there is, but not in large quantities. India-rubber is produced about the shores of Lake Tanganyika, and trade in this article might be extended. Copper also is an article of export. Iron is found in abundance, and it doubtless would be largely used in local barter. Oil would not be likely to pay for export. It is not, however, to be expected that anything observable in the country in its undeveloped state could yield a paying trade. Until its natural productions are wisely stimulated, there can be no commerce to speak of. The ivory trade is not capable of development, though it may be transferred from the Arabs to English hands. Even though that were done it will never do the country much good, as it diverts the attention of mer-

chants from other articles, the production of which would be more beneficial to the country. It is a saying among the Portuguese that the slave-trade and the ivory-trade have been the curse of Africa. I fully agree in that opinion."

ANOTHER ATTEMPT TO ENTER TIMBUCTOO.

PROGRESS OF DR. LENZ IN NORTH-WESTERN AFRICA.

"WE learn from a despatch obligingly communicated to us from the British Minister at Tangier to the Foreign Office, that this enterprising traveller has crossed the Atlas, and is on his way to Timbuctoo, in spite of the refusal of the Moorish authorities to sanction his proceeding. It appears that after waiting for some time at the northern foot of the mountains he crossed to Terodant. Up to that place he was accompanied by his Moorish guard, but the authorities having declined to protect him any further, on the ground that the Sultan has very little power of control over the wild Shioh tribes in the southern districts of his empire, he pushed forward alone towards the Soudan, accompanied by a Moor named Hadj Ali. He is reported to have assumed the garb of a Mohammedan, calling himself a Turkish doctor. Dr. Lenz is well known as a geologist, and it is with a view to geological investigations partly that he has undertaken the present journey. He travels on behalf of the German African Society." — *Proceedings of Royal Geographical Society.*

SHOCKING TREATMENT OF NEGRO CONVICTS IN THE SOUTHERN STATES.

UNDER the ominous heading, "SLAVERY IN THE SOUTH," the *New York Tribune* prints the following account of the pitiable condition to which negro convicts are reduced by the cruel treatment of the authorities set over them by the contractors who hire them out from the State to perform forced labour on the railways and other works. We have frequently called attention to the fact that the negroes were driven by the cruelty and injustice of their former masters to leave the Southern States by thousands, and seek better treatment in the more ungenial climate of the North. These statements have been called in ques-

tion by the *Nation* and other pro-slavery papers. Will they venture to dispute this frightful report of the *New York Tribune*? Is it not strictly true, as asserted by that paper, "that the North, satisfied now that the negro is nominally free, *knows and cares nothing about him*"? We commend this account of the barbarities practised upon the unfortunate coloured convicts to the serious attention of the electors of the United States, and trust that they will help to overthrow the tactics of those who are trying to carry what is called "a solid South."

"The most revolting accounts reach us from both public and private sources of the condition as summer advances, of the negro convicts employed upon the railways in the South. These poor wretches are let out to contractors, at so much a month. They are let at a very low sum indeed; much less than the contractor would have hired them for when they were slaves. Then, their owner would have taken care that he had the proper interest for the money he had invested in them, and would have taken care, too, that they were not worked, beaten, or starved to death. Unfortunately, the State which hires them now has no money invested in them, and it is to its interest, as well as the contractor's, that the largest amount of work shall be got out of them, and that the cost of keeping them shall be pushed down to as low a notch as possible. Their sickness or death involves no loss to anybody. The supply of convicts for public works is easily kept up. Negroes have been sentenced for life in Georgia for stealing a pair of chickens; while a sentence of years is common for any trifling theft. When the wretched darkey is once chained and at work, whose interest is it to remember that his sentence has expired? Not the contractor's, nor the State's, assuredly.

"When once fairly at work, too, the cruelty of his treatment surpasses anything known in the days of slavery. The gangs are kept upon starvation diet; they are housed in stockades or prison cars, which in filth and foul air equal the underground pens of Andersonville and Salisbury. They died last summer by the hundreds of typhoid and cholera morbus, and nobody was the wiser. The armed guards, usually white convicts, shoot them at their discretion on the first sign of insubordination, and are

responsible to nobody. The 'dead nigger'—a black lump of flesh, of whom neither law nor man takes cognizance, nobody, in fact, but his God—is dropped into a hole dug by the side of the road where the gang is at work, and that is the end of it. If anybody doubts this to be the condition of affairs, let him go now through the section of country in Georgia or the Carolinas worked by these men. They crowd about the cars, begging for food with wild eyes and hunger-bitten faces, and run to buy bread with the pennies thrown to them, eating it like famished dogs. The keepers permit them to beg, as it lessens the cost of keeping them alive. A month or two ago two men, a white and a negro, were sentenced in North Carolina for the same offence, the white being the ringleader and more guilty of the two. He was immediately appointed overseer, and set, whip in hand, to guard his comrade with the others. The black, being a fellow of some shrewdness and education, sent in a protest against the injustice, and the overseer on hearing of it shot him dead. The overseer still holds his place unharmed.

"This is but one instance of the iniquities of a general scheme by which the negro is kept in worse bondage than he was before the proclamation of Emancipation. There are some differences it is true; he gives his time and labour now to the State instead of to the individual. He is now actually starved to death, while then policy dictated that he should be kept alive. He is hobbled now, while then he was not. Then he had his friends and sympathisers in the North; now the North, satisfied that he is nominally free, knows and cares nothing about him. But in all its essentials the convict system of some of the Southern States is slavery in its worst form. How much longer is the North going to stand it?"

SLAVE POPULATION OF BRAZIL.

WE condense from the *Rio News* of June 15, 1880, the following startling statements as to the INCREASE of the slave population of Brazil, in spite of the laws for gradual emancipation. Surely no argument greater than this could be given for the immediate and unconditional abolition of slavery.

"The following table exhibits the slave population of the several provinces of the

Empire at the time of the obligatory matriculation under the Emancipation law of 1871, according to the Census of 1872, and according to the latest statistics in the possession of the Government:—

Province.	Matriculated.	Census.	Last Reports.
Amazonas	1,183	979	994
Pará	19,729	27,199	28,716
Maranhão	74,939	74,939	63,479
Piauhý	25,533	23,795	21,119
Ceará	33,960	31,913	33,499
Rio Grande do N. ..	13,494	18,020	10,282
Parahyba	27,245	20,914	26,033
Pernambuco	92,855	59,028	91,992
Alagoas	33,242	35,741	30,317
Sergipe	32,974	21,495	26,514
Bahia	173,639	162,295	165,403
Espirito Santo	22,738	22,659	21,216
Rio de Janeiro, city ..	47,260	48,939	43,409
Rio de Janeiro, pr. ..	304,744	270,726	279,326
Sao Paulo	169,964	166,612	168,950
Paraná	10,715	10,560	10,068
Santa Catharina	10,551	14,984	12,829
Rio Grande do Sul	83,370	68,876	81,169
Minas Geraes	235,115	366,574	289,919
Goyaz	10,996	10,652	6,963
Matto Grosso	7,064	6,667	7,051
TOTALS	1,431,300	1,476,567	1,419,168

"From these figures it will be seen that the decrease in the slave population has been only 12,132 since the date of their matriculation, or at the rate of about 2,400 per annum.

"In view of the fact that the last official report of the minister of agriculture gives the total number of manumissions since the passage of the emancipation law as 39,677, of which 35,093 were freed by gift or legal compulsion and 4,584 by the emancipation fund, it is seen that there is a grave discrepancy between the two results. Were the above statistics of slave population reliable there would be an apparent illegal increase in the number of slaves of 27,545, and even after making an ample allowance for the provinces which failed to report December, 31, 1878, . . . there is still an apparent illegal increase of over *twenty thousand slaves*.

"The question then arises, Whence comes this increase of *twenty thousand slaves*? The provisions of the emancipation law are supposed to be gradually working the extinction of slavery in Brazil, and yet since that law went into operation there seems to have been *one man enslaved for every two emancipated*—and that, too, without taking into account the decrease of slave population by death.

"At a very low estimate the mortality in the slave population should be 20,000 per annum, or over 100,000 in the period between September, 1873, and December 31, 1878. Adding to this the number of reported emancipations there should appear a total decrease in the slave

population of Brazil of one hundred and forty thousand, instead of twelve thousand at the end of 1878. These figures are simply astounding; for the question is certainly a grave one, and one which cannot be explained by mere rhetoric. If the pro-slavery party of Brazil wishes to strengthen its weakening position in regard to the gradual emancipation of slavery, it must not only explain this astounding illegal increase in the slave population, but it must also see to it that gradual emancipation is something more than a mere name. It must see to it that the decrease in slave population must represent something more than a mere fraction of the annual mortality, and that every provision of law guaranteeing the freedom of slaves is faithfully observed. As the case now stands, gradual emancipation is a failure and a fraud; it deceives the world with fair promises and deceptive protestations. The time has now come for the abolition party to strike a telling blow for that only just and politic measure — the immediate and unconditional emancipation of slavery."

WILLIAM LLOYD GARRISON, AND HIS TIMES.*

MR. JOHNSON tells us in his preface that having been associated with Mr. Garrison from the beginning, and served the Anti-Slavery cause as a lecturer and as temporary editor of the *Liberator*, &c., he has enjoyed unusual opportunities for observing the progress of the cause, of studying its principles and the nature and character of the opposition arrayed against it, as well as of becoming acquainted with the men and women by whose toils and sacrifices it was carried forward through great difficulties to a successful issue. With Mr. Garrison himself he was on terms of the closest intimacy, and therefore we may well believe that until that larger Life of Garrison, which we are some day promised from the pens of various members of his family, is given to the world, no more complete or interesting memoir of the great *Liberator* has yet appeared than the one just published.

To the present generation the life and times of Garrison are comparatively unknown, but there are many yet living to

whom the stirring narrative so vividly depicted in the unpretending little volumes now before us, will recall scenes and events in the great struggle against oppression and wrong, which are far more interesting and soul-stirring than the most powerfully portrayed and exciting scenes of fiction. Mr. Whittier, who knew Garrison intimately for more than half-a-century, thus speaks of his noble character in the short and eloquent introduction to this work:—

"The verdict of posterity in his case may be safely anticipated. With the true reformers and benefactors of his race he occupies a place inferior to none. The private lives of many who fought well the battles of humanity have not been without spot or blemish. But his private character, like his public, knew no dishonour. No shadow of suspicion rests upon the white statue of a life, the fitting garland of which should be the Alpine flower that symbolises Noble Purity."

In the beautiful address spoken at the funeral of Garrison, on the 28th of May, 1879, Wendell Phillips graphically describes the hero who, during nearly half-a-century, had fought the battle of freedom. After comparing his extreme youth with the riper age at which most other reformers have entered upon the great work of their lives, he says,—“This man was in gaol for his opinions when he was just twenty-four. He had confronted a nation in the very bloom of his youth.

“In January 1831, then twenty-five years old, he started the publication of the *Liberator*, advocating the immediate abolition of slavery, with the sublime pledge, ‘I will be as harsh as truth, as uncompromising as justice. On this subject I do not wish to speak or to write with moderation. I will not equivocate. I will not excuse. I will not retreat a single inch. AND I WILL BE HEARD!’ Then began an agitation which for the marvel of its origin, the majesty of its purpose, the earnestness, unselfishness and ability of its appeals, the vigour of its assaults, the deep national convulsion it caused, the vast and beneficent changes it wrought, and its wide-spread, indirect influence on all kindred moral questions, is without a parallel in history since the time of Luther. This boy created and marshalled it; his converts held it up

* By Oliver Johnson; with an Introduction by John G. Whittier. Boston: B. B. Russell and Co. London: Trübner and Co. 1880.

and carried it on. The Quakers and Covenanters had never intermitted their testimony against slavery; but Garrison was the first man to begin a movement designed to annihilate it. He announced the principle, arranged the method, gathered the forces, enkindled the zeal, started the argument, and finally marshalled the nation for and against the system in a conflict that came near rending the Union."

THE SLAVERY QUESTION ONE HUNDRED YEARS AGO.

Let us briefly consider the means employed by which this great conflict was at length brought to a successful issue. Compunctions against holding their fellow-men in bondage had long been felt by men of religious thought and life. In 1780 the Quakers—ever foremost in works of philanthropy—had, after long and serious discussion, resolved as a body to emancipate all their slaves, and they also refused to hire slave-labour of the masters. Mr. Johnson, however, does not profess to write a history of the introduction of slavery into America, nor of the efforts of some of the noblest founders of the Republic to resist its encroachments. He tells us that he commences with the beginning of the later movement against slavery, which, dating from 1829, went forward with constantly increasing momentum until the fetters of the slave were melted in the hot flames of war. One voice alone, and that a Quaker's, was then heard—like a voice in the wilderness—calling upon men to repent and put away from them the crying sin of slavery. The *Genius of Universal Emancipation*, edited by the Quaker, Benjamin Lundy, was the organ through which this voice made itself heard, and amongst the brave men who answered to his call was the printer and editor, WILLIAM LLOYD GARRISON. The motto of Garrison's paper, the *National Philanthropist*, showed the uncompromising temper of the man. It was this, "*moderate drinking is the down-hill road to drunkenness.*" This was his work in the years 1827-8.

THE MEETING OF LUNDY AND GARRISON.

Lundy's paper was read by Garrison, and its warm appeals in favour of freedom fanned his instinctive hatred of slavery to a fever heat, and many fervid articles emanated from his fiery pen. The torch

of liberty which Garrison was now holding aloft amid the Green Mountains of Vermont naturally attracted the attention of the Quaker Apostle of Freedom. His heart warmed towards this young champion of a down-trodden race, and he longed to behold his face, and to enlist him as his coadjutor in the great cause. After making the journey to Boston by stage, Benjamin Lundy walked, staff in hand and pack on back, in the winter snow, all the long and weary way from that city to Bennington. The meeting of these two men, under the shadow of the Green Mountains, may be regarded as the beginning of a movement which was destined, under God's Providence, to work the overthrow of American slavery. The immediate result was that Garrison consented to join Lundy in Baltimore. But there was a difference between these two good men. Whilst Lundy was the advocate of GRADUAL EMANCIPATION, Garrison at once gave his voice for TOTAL and IMMEDIATE EMANCIPATION. No half measures could find a place in his strong far-seeing nature. To him slavery was a crime against our common humanity, and its existence must not be tolerated—no, not for an hour. Would that all friends of the cause, even at this present time, were equally true-hearted! But the two men nevertheless joined hands and worked on in the cause, each putting his initials to their several articles in the *Genius of Universal Emancipation*. Thus this paper came to have two voices; "but one was a voice of thunder, whilst the other sank almost to a whisper."

ALARM OF THE SLAVE-HOLDERS.

The "voice of thunder" alarmed the slave-holders of Baltimore. An action for libel brought speedy conviction and a fine of fifty dollars. But Garrison either could not or would not pay this fine; he was consigned to gaol, amidst the exultant shouts of his enemies. To Arthur Tappan, a merchant of New York, belongs the honour of stepping forward on behalf of the young liberator; for he paid the fine, and, after an incarceration of forty-nine days, Garrison was set free, and once more began the work to which he had devoted his life.

COMMENCEMENT OF THE "LIBERATOR" NEWSPAPER.

Soon after this Garrison and Lundy dissolved partnership, and, in order to carry

out his scheme of total and immediate emancipation, Mr. Garrison started, in 1831, his newspaper the *Liberator*. The Hon. Mr. Lowell truly describes this time as "the day of small things, when one straightforward conscience was put in pawn to win a world." Started without a dollar of capital, or even one subscriber, this paper was sustained for thirty-five years by the courage and endurance of one man, and it was destined before it closed its glorious career to fight slavery to the death, and to record its final extinction in all the States of the Union.

Garrison and his single associate made their bed on the floor of their office, and lived almost literally on bread and water, whilst they put into print the articles which were to shake in pieces the vast edifice of slavery. "It was an obscure hole," said H. G. Otis, "yet there the freedom of a race began."

FORMATION OF ANTI-SLAVERY SOCIETIES.

One of Mr. Garrison's first efforts was directed to the formation of an Anti-Slavery Society based upon the principle of IMMEDIATE, in distinction from GRADUAL emancipation, as already adopted in England, under the inspiration of a true-hearted woman, Elizabeth Heyrick, or Herrick.

On the 13th November, 1831, fifteen persons, of whom Garrison was the chief, met to consider this subject. They could not quite agree as to the immediate emancipation and separated, to meet again on the 6th January, 1832, when, amidst the discords of one of the fiercest of those winter storms which so often rage in that region, twelve men put their names to the constitution of this first American Anti-Slavery Society. Of these twelve the writer of the memoir now under review, Mr. Oliver Johnson, was the youngest, and he is now probably the sole survivor. As the little band stepped forth—after their noble work—into the dark and pitiless storm their brave leader impressively said, "We have met to-night in this obscure school-house: our numbers are few and our influence limited; but mark my prediction: Faneuil Hall shall ere long echo with the principles we have set forth, which shall shake the nation with their mighty power."

RALPH WALDO EMERSON AND ANTI-SLAVERY.

The clergy of America were almost with-

out exception strong in their opposition to Garrison and his work of emancipation, and lent their powerful support to the opposition "Colonisation Society," whose primary tenet was that the negro was of a lower form of humanity than the white man. It is pleasing to find in this time of fierce denunciation that one of the most eminent of Americans, Ralph Waldo Emerson, then pastor of a Unitarian Church in Boston, had the courage to open his pulpit for the delivery of an anti-slavery sermon, as long ago as May, 1831, and the influence of Emerson upon public opinion in America in favour of abolition is now well known and appreciated.

FEELING IN GREAT BRITAIN.

At the time the New England Anti-Slavery Society was formed, the movement against West Indian slavery in England had almost reached its culminating point, and the country was stirred to its very heart by the eloquence of Wilberforce, Brougham, O'Connell, George Thompson, and others. Yet we are told that so closely was the American press guarded against the introduction of anti-slavery news that the people knew absolutely nothing of what was doing in Great Britain in this matter. Garrison, however, occasionally received packets of anti-slavery literature from England, and amongst other stirring appeals on behalf of the equality of black and white men, he published in the *Liberator* that eloquent outburst of Henry Brougham which begins with the indignant words, "Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature rise in rebellion against it. . . . In vain you tell me of the laws that sanction such a claim. There is a law above all the enactments of human codes—the same throughout all the world—the same through all time. . . . It is the law written by the finger of God on the heart of man; and by that law, unchangeable, and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy that men can hold property in man."

The steps by which Garrison slowly but surely taught his fellow-countrymen to write

this Divine law upon the national heart and to inscribe it upon the "Stars and Stripes" of their flag of Independence, must be told in our next number.

PORTUGAL AND SLAVERY.

FROM the *Pregador Christao*, under date Rio Grande do Sul, 10th July, 1880, we take the following extract, relating to the sale of slaves belonging to the intestate estate of a Portuguese subject, and under the sanction and by direction of the Vice-Consulate of Portugal.

"The *Times* of London, in its issue of 19th February, 1877, published an article relating to the discussions which had taken place in the Portuguese Chamber of Deputies, in which not only the Government, but the Chamber, energetically protested against the accusations made by Commander Cameron that the Portuguese favoured the traffic in slaves on the east coast of Africa. At the same time it was positively declared that neither the Chamber nor the Government in any way sympathised with slavery, and that they were desirous to see a full and complete emancipation.

"Now what can the Portuguese Government say to the following official announcement made by the Vice-Consul of Portugal in this city, and which appeared as an advertisement in the *Diario do Rio Grande*, of 8th July, 1880?"

"VICE-CONSULATE OF PORTUGAL.

"At the office of this Vice-Consulate will be received bids for the purchase of four slaves belonging to the estate of the Portuguese subject Antonio Vieira Marques, who died intestate, to wit:—

Pedro, mulatto, 22 years old;

Domingos, black, 60 " "

Clemente, mulatto, 60 " "; and

Joaquim, black, 61 years old; cabinet makers by trade. These slaves may be examined at the late residence of the deceased, Rua dos Principes. The bids to be handed in on or before the 7th of August, when they will be opened at eleven o'clock on that day, and the most advantageous offer will be accepted.

"Vice-Consulate of Portugal at Rio Grande, 7th of July, 1880.

"(Signed)

"ANTONIO DA SILVA FERREIRA TIGRE,
"Vice Consul."

"This announcement proves unmistakably:—

- 1st. That a Portuguese subject is permitted to hold slaves in a foreign country.
- 2nd. That the Portuguese Government protects in a foreign country such of its subjects as are slave-holders.
- 3rd. That the Portuguese Government, by means of its consular agents, even undertakes the sale of slaves belonging to the estate of its intestate subjects.

"Let us hope that so soon as the Portuguese Government shall become aware of this fact it will issue positive orders that such announcements as the above shall not be suffered to compromise and neutralise the protestations in favour of complete emancipation made by the Chamber of Deputies, in February, 1877.

"We request all our correspondents in Portugal to make known the facts published in this journal, and at the same time we forward a copy to the ANTI-SLAVERY SOCIETY in London."

On receipt of the startling news contained in the excellent publication of our valued correspondent, we at once applied to the Consul-General for Portugal, in London, calling his attention to the fact, and requesting to know whether the Portuguese Government gave its sanction to such proceedings on the part of its consular agents in foreign countries. No definite reply has yet been received.

At the same time we wish to call the attention of our readers to the manner in which a somewhat similar case was treated by our Government, viz., in the

ARREST AND PUNISHMENT OF THREE BRITISH SUBJECTS OF SIERRA LEONE,

who were accused of holding Africans in a state of slavery.

In *Slave-trade Papers*, No. 2 (1880), pp. 13, 14, will be found a full report of this case.

In the first paper we find Acting-Consul Easton giving orders, under date 27th Oct., 1879, for the arrest of the three delinquents.

In the second paper we have the evidence in full upon which these men were convicted of holding slaves, which was given before the Court at Onitsha, on November 1st, 1879, and the sentence of the Court, which was as follows:—

Nathaniel Adolphus Palmer, British subject, penal servitude, seven years.

John Nathaniel Ogo, British subject, penal servitude, fourteen years.

John Obadiah Astrope, British subject, penal servitude, fourteen years.

We commend this prompt action of the British authorities to the consideration of the Portuguese Government, and shall be very glad when we can record a similar proceeding on their part. The three men above named were convicted of holding their fellow-men in a state of bondage, just in the same way as was done by the intestate Portuguese subject, the late Antonio Vieira Marques, of Rio Grande do Sul.

DEATH OF TWO AFRICAN EXPLORERS.

THE sad news comes to us, via Zanzibar, of the murder of Captain Carter and Mr. Cadenhead. The two deceased gentlemen, although Englishmen, were employed under the auspices of the Belgian branch of the International Society for the Exploration of Africa, and were specially connected with the introduction of trained ELEPHANTS FROM INDIA into Africa. Of the four elephants brought by these explorers two died on the way up from Zanzibar. The other two were safely conducted by Captain Carter to a station on the South-Eastern shore of Lake Tanganyika, where we regret to learn they subsequently perished. Thus the great problem of using trained elephants, which was inaugurated by the generosity and public spirit of the King of the Belgians, has still to be solved.

The account of the murder of Captain Carter and Mr. Cadenhead has been transmitted by telegraph, and there is some doubt as to whether the murderer is the notorious Mirambo, who rules the Unyanymebe, or whether they have fallen victims to the fury of some other potentate bearing the name of Mirambo—as given in the telegram. It is scarcely probable that Mirambo would be described as “the ally to Simbao;” moreover the place of the murder was some way to the south of Mirambo’s country and to the east of Karema.

The expeditions fitted out by the International Society have certainly been more than ordinarily unfortunate, and we are not at all sure that there is not some truth in the query asked by the *Pall Mall Gazette* relative to this murder, as follows:—“The question arises whether such extensive and

well-organised expeditions as are now sent into Central Africa do not in some degree court resistance by assuming in the native eyes the appearance of an invasion. Whatever may have been the urgency of the necessity of self-defence imposed on Mr. Stanley, there can be little doubt that his conflicts with the tribes went a long way towards altering the position of explorers in the country. It may yet have to be acknowledged that his last expedition, whilst it opened the country in a geographical sense, tended rather to close it in a sense far more important.”

We think so. At the same time we learn that a sixth expedition is about to leave Europe under the same auspices to co-operate with Mr. Stanley, who is now endeavouring to ascend the Congo by means of steam launches. We trust that the present journey of that adventurous traveller will be performed without any of those fierce conflicts with the natives, which have almost caused the first tracing of the Congo on our maps to be laid down in a line of red!

TURKEY AND THE SLAVE TRADE

SOME apprehension having been felt that no further concessions would be demanded of the Porte than those which were prescribed by the Treaty of Berlin, and that this might injuriously affect the right of Great Britain to insist upon the abolition of slavery and the slave-trade throughout the Turkish dominions, the following question was asked in the House of Commons, on August 16th, viz. :—

THE SLAVE TRADE.

MR. ANDERSON asked the Under-Secretary of State for Foreign Affairs whether, in the event of the Great Powers “placing on record their intention not to demand further concessions” from the Porte than those prescribed by the Treaty of Berlin, care will be taken not to bar the right of Great Britain or Europe to insist on the extinction of the slave-trade?

SIR C. DILKE: Yes, Sir. Of course my hon. friend is right in thinking that the engagements of the Porte with regard to the suppression of the slave-trade cannot in any way be affected by its execution of the provisions of the Treaty of Berlin.

Upon this subject the *Echo* of August

17th, published the following sensible editorial, in the tone of which we heartily concur. We cannot but feel that Sir Charles Dilke's reply to Mr. Anderson would have been more satisfactory had it simply stated that the promise made to the Porte related to TERRITORIAL CONCESSIONS ONLY.

"It is satisfactory to have an assurance from the Government to the effect that the engagements of the Porte with regard to the suppression of the slave-trade cannot be in any way affected by its execution of the provisions of the Treaty of Berlin. These engagements, however, have now existed for several years on paper, and there has never been the least attempt, on the part of the Ottoman Government to give them effect. Not only in the Asiatic provinces, under the very eyes of our Consuls, is the traffic carried on, but Constantinople itself is almost an open market, and the wives of the pashas themselves are, in many instances, among the most notorious dealers in human beings. The Turk has a peculiar genius for evasion and mystification, and in respect of nothing is he more adroit than when endeavouring to evade the provisions of a treaty, and contriving that a diplomatic engagement should remain a dead letter. Slavery—or, rather the slave-trade—has, no doubt, been nominally abolished throughout the Ottoman domains; yet, who would venture to affirm that Circassia is not still a market of young girls, and that slave boys do not, as of yore, 'light the pipes of the pashas?' It is true, probably, that the difficulties in the way of the traffic have increased, and that it is carried on more or less under a disguise, so that, by increasing the difficulty, the influence of Western Europe has, in a manner, mitigated the evil; but, at the same time, the root of the institution has not been touched, and that root is to be found in the incurable indolence and profligacy of the Turkish character, which is incapable of adhering to the plain terms of an agreement, however solemnly contracted. Let those who are interested in the social future of Turkey rest well assured that the slave-trade, albeit in disguises of various kinds, is not less rife than in former times. Yet this question of the slave-trade is one in which England's interest and England's duty, together with England's character, are deeply concerned; and it may be hoped that the new influence established at Constantinople will be effectually brought to bear upon it."

SAD RESULTS OF EGYPTIAN POLICY IN CENTRAL AFRICA.

A MEMBER of the Italian African Expedition, under Prince Borghese, gives the following melancholy picture of the state to which Egyptian annexation and misrule has reduced some of the regions of Central Africa. It is through these desolate regions that the slave-caravans now pursue their miserable journey to the Nile and to the Red Sea coast.

"Darfur still bears many sad marks of the bloody war which accompanied its annexation to Egypt. The Khedive was grievously misled as to the wealth of the kingdom, and the war cost him immense sums, and even yet the conquest is not complete. Whole towns and villages have been destroyed, thousands of unfortunate people have been killed, and, after all, massacres and ruins are all the Egyptians have succeeded to. The friendship between the petty potentates of Central Africa has been broken, and distrust has been sown; commerce has left the routes of the Soudan, and for seven years Darfur has absorbed all the resources of that region, and will end, Dr. Mattencei thinks, by consummating its ruin. After the death of Sultan Ibrahim, his nephew Haroun took up the struggle against the Egyptians, keeping the entire country in a state of revolution. Haroun was killed a few days before the arrival of the expedition, and they met on their route the courier who was carrying the head of the young warrior. In a few days the expedition was to start for Kolkol, the extreme west frontier between Darfur and Borgen."—*Times*, Aug. 19, 1880.

COOLIES IN THE ISLAND OF REUNION.

THE following letter upon this subject appeared in the *Times* of 17th August, and shows that the sad condition of the Indian coolies imported into the French Island of Réunion has not improved since we last brought this subject before the notice of the readers of the *Reporter*.

We understand that Sir George Bowen, the Governor of Mauritius, has been deputed by the English Government to proceed to Réunion, with a view to investigating the condition of the coolies; but we believe that the only cure for this crying evil will be for the Indian Government to put a stop to the

emigration of Indians to Réunion, as they have already done with regard to French Guiana. Mr. F. W. Chesson, Secretary to the Aborigines' Protection Society, writes to the *Times* upon this subject, to say that the Indian Government have suspended Coolie Emigration to Réunion for three months, and that he hopes this emigration will not be again permitted. We commend this subject to the attention of the Indian authorities and of our Indian statesmen at home, who can scarcely be aware that COOLIE LABOUR is but another term for SLAVERY.

"I should like to say a few words on behalf of the poor, ill-treated Indians, who really maintain the Island of Réunion for the French, and without whom the masters of the soil would be compelled to give it up. They are Her Britannic Majesty's Indian subjects, who cultivate the sugar for the French, make their roads and harbours, build their houses, grow their crops, and even sell them in the markets and streets; and yet these poor creatures are most shamefully treated, and seldom, if ever, paid the little they claim for their hard, laborious work. They are compelled to work from dawn to dark in the sugarcane fields, taking now and then a handful of rice from their pockets as their only food when their keep, or task-master, is not present.

"There are at this present time more than 50,000 on the island, more, many more, in number than French and Creoles combined: there are also Caffres, Mozambiques, Arabs from Zanzibar, Chinese, and natives from all other parts of the East and West Coast of Africa. Yet, with all these, Indians are more numerous than all the rest put together; and, as I have said before, on them the success or ruin of the island depends.

"The British-Indians arrive from India in sailing vessels from 400 to 500 at a time. As soon as the ship arrives the emigrants are landed at the lazaret, where they are kept for ten days, and then the English Consul goes to inspect them. On arrival the poor things are well dressed, stout and hearty, full of life and spirits, and evidently neither know nor anticipate anything about the miserable future awaiting them. Neither do they know that most likely not one of them will ever again return to his native land; for the truth is they have been ensnared and grossly deceived, and, if unable to bear the brutal treatment that is before them, they can only die to end their misery. To return to the inspection, the Consul finds them all that he could wish; they have no complaints about the treatment received during the passage; and now business begins. On one side stands the Consul, the captain of the vessel, the French Protector of Emigrants, and the agent of the vessel, and on the other side stand the men who come from the different estates to purchase (they may be fairly called slave

drivers), and in the middle of this slave market, sitting on the ground in differently numbered lots of about twenty in each, are the so-called emigrants, and each coolie wears the number of the lot to which he or she or the children belong; and now the slave auction begins, and they are sold for a little more than 300f. for man or woman, and about half that price for a child of ten years. It often happens that the family get parted, if they happen to be going from one lot to another to talk during the time the purchase of the lots is going on, and when it so happens it appears to be their first misery, for one slave driver who has purchased will not give in to another, and the man who is strong and well worth the purchase-money will not be given up by his owners or exchanged for a woman or a weakly-looking pair of children, and thus husband becomes parted from his wife, and children from their parents. If this is not selling into slavery, what is? The sale over, there is a fearful noise, for now they are to be put into cattle carts and drawn by mules far away into the interior of the island, some going in one direction and some in another. I have been an eye-witness of this sad scene, but hope never to be again.

"On this occasion it will be impossible for me to give a longer or more full account of the painful treatment these poor Indians receive at the hands of the planters, and I can only hope, with many others, that soon the question will be taken up by the English Foreign Office and settled, and that all Indians will not only be allowed, but given, facilities to return to their own country, or otherwise a new convention made with France which will ensure a better state of things than the present system of coolie slavery; for slavery it really is, and nothing else, although euphemistically called hired labour."

DEATH OF AN ITALIAN EXPLORER.

ROME, *Friday, July 2*.—News has reached the Italian Geographical Society of the death, on the 5th October last, of the engineer Chiarina, who formed part of their expedition to Central Africa. The deceased was on his way, accompanied by Captain Cecchi, to Lake Nyanza, when they were seized on as spies, and subjected to cruel treatment by the Queen of Chera, a small tributary state of the kingdom of Shoa. Captain Cecchi only succeeded in communicating the death of his friend by sending the letter in a small bag shaped like an amulet, and worn by a negro round his neck.

THE ANTI-SLAVERY REPORTER.

By the cash account for 1879, given herewith, it will be seen that the cost of printing and posting the *Reporter* exceeds the whole of the ordinary subscriptions and donations to the Anti-Slavery Society,

leaving the office expenses and other necessary charges entirely dependent upon legacies and other uncertain sources.

About 1,750 copies of the *Reporter* are sent out bi-monthly, and supposing that only 1,200 of these were paid for at the fixed price of five shillings per annum, there would be an income of three hundred pounds from the *Reporter* alone, besides the larger subscriptions of the friends of the cause. As it is thought that many persons, who would not care to see their names entered as subscribers to the general funds of the Society for so small a sum as five shillings, would nevertheless be glad to contribute that insignificant amount towards the expenses of printing the *Reporter*, it is now proposed to open a separate fund, called the "REPORTER FUND," and it is hoped that all those friends who receive that "periodical," and who do not already subscribe towards the Society's funds, will kindly forward a remittance of FIVE SHILLINGS, which will entitle them to one copy of the *Reporter* every two months throughout the year. No one will feel this to be any burden, and if all will do it the *Reporter*

may be made self-supporting, instead of being, as at present, a tax upon the resources of the Society.

On this subject the late WILLIAM ALLEN, F.R.S., thus wrote to a relative of the present editor, under date July 10th, 1828:—

"I wish that thou, and all our Friends who are labouring to promote the abolition of slavery, would regularly read the *Anti-Slavery Reporter*. It would furnish you with arguments in favour of the cause, and in answer to objections. . . . Get everybody to read regularly the *Anti-Slavery Reporter*."

This advice may be seasonably repeated in 1880. The printing-press now takes precedence of the old arts of oratory, and will probably do so more and more. Surely the journal which, however feebly, still advocates the rights of the poor slave ought not to be left to die of inanition.

Under the new postal regulations a Post Office Order for five shillings—payable to the Editor of the *Anti-Slavery Reporter*, 55, New Broad Street, London—may be sent for the small charge of one penny plus postage.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Dr.

INCOME AND EXPENDITURE, 1879.

	£	s.	d.
To Balance at Bank on 1st Jan.	389	18	6
„ Subscriptions and Donations (ordinary)	158	15	11
„ Rents from Tenants	260	0	0
„ Interest on Stock	42	13	1
„ Income Tax Returned	3	2	6
„ Sale of Papers and Books	8	4	5
„ Legacies Received	275	0	0
„ Donations re Menelek, "King of Shoa" £6 7 0			
„ Donations for Continental Service	60	0	0
	66	7	0
	£1,204	1	5

	£	s.	d.
By Salaries	215	16	8
„ Rent (City Lands)	150	0	0
„ Rates and Taxes	71	3	8
„ House Expenses and small repairs	67	9	10
„ Postage of <i>Reporter</i> , Parliamentary Papers, Telegrams, &c.	115	6	6
„ Stationery and Office Expenses £31 13 8			
„ Less unexpended by late Treasurer 3 0 8			
	28	13	0
„ <i>Anti-Slavery Reporter</i> , Paper, Printing, Books, &c.	156	16	8
„ Interest on Advance by Bankers	20	0	0
„ Repaid Friends' Fund 50 0 0			
„ Report of Deputation 4 4 0			
„ Law Costs in respect of Picture of "Anti-Slavery Convention" 1 6 4			
„ Service on Continent 53 0 0			
	108	10	4
	933	16	8
„ Balance at Bankers, 31st Dec.	270	4	9
	£1,204	1	5

JOSEPH COOPER, }
EDMUND STURGE, } *Hon. Secs.*
CHARLES H. ALLEN, F.R.G.S., *Secretary.*

ALFRED HORTON,
Public Accountant, 9A, Great St. Helen's.

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SUBSCRIPTIONS AND DONATIONS
RECEIVED SINCE OUR LAST ISSUE.

*Cheques and Money Orders to be made payable
to the Treasurer, JOSEPH ALLEN, Esq.*

The Countess Gasparin, Geneva (don.)	£4	0	0
The Marquis Townshend	1	0	0
A. B. ... (sub.)	0	5	0
A. W. H. ...	0	10	0
Alexander, The Misses, Reigate	2	2	0
Anderson, Miss, Leamington...	0	10	0
Brightwen, G., London	1	1	0
Burt, J., York	1	1	0
Capern, Rev. H.	0	5	0
Chalkley, H. G., Tottenham	0	10	6

Compton, T., Winscombe (subs.)	£0	10	0
Do. do. ... (don.)	1	0	0
Dillwyn, S. A. (The late) (legacy)	200	0	0
Dimadale, Miss, York ... (sub.)	1	0	0
Douglas, Mrs., Leamington	0	10	0
Douglas, Mrs. J. do.	0	10	0
Duncan, Miss M. A., Kirkliston	1	0	0
Fox, J. H., Wellington	2	2	0
Glaisyer, J. H., Brighton	0	10	0
Harrison, E., New Square	1	0	0
Hipsley, H., Finsbury Park	0	5	0
Joseland, G., Worcester	0	10	0
Ladies' Negro Friend Society, Birmingham	10	0	0
Paget, Miss, Leicester ... (sub.)	0	10	6
Proctor, J. K., North Shields	0	10	0
Richardson, H., Newcastle-on-Tyne	0	10	0
Wild, G., Cairo ... (don.)	1	0	0

DONATIONS and SUBSCRIPTIONS for the ANTI-SLAVERY SOCIETY will be received by the Treasurer, JOSEPH ALLEN, by the Hon. Secretaries, and by the Secretary,

CHARLES H. ALLEN,

55, New Broad Street, E.C.

MEMOIRS OF THE LIFE AND WORK OF PHILIP PEARSALL CARPENTER,

B.A. Lond., Ph.D. New York:

CHIEFLY DERIVED FROM HIS LETTERS.

EDITED BY HIS BROTHER, RUSSELL LANT CARPENTER, B.A.

London: C. KEGAN PAUL & Co, Paternoster Row, 1880.

With PORTRAIT and VIGNETTES, Price 7s. 6d.

The first edition having been disposed of, a second edition has been published, and, through the generosity of the Editor, a certain number of copies have been placed at the disposal of the British and Foreign Anti-Slavery Society, for the benefit of the funds of that Society. The price to subscribers will be Five Shillings only, and the same may be remitted (with Postage, 6d.) to Mr. C. H. ALLEN, Secretary, 55, New Broad Street, who will forward a copy of the work by post.

LONDON: Printed by BARRETT, SONS & Co., Crown Works, 21, Seething Lane, and published at the Offices of the Society, 55, New Broad Street, in the Parish of St. Botolph, Bishopsgate, in the City of London.—SEPTEMBER, 1880.



